

**Massillon, O.**  
**Rates of Advertising.**

1 mo. 3 mo. 6 mo. 12 mo.	1 mo. 3 mo. 6 mo. 12 mo.
One square, 2.50 5.00 10.00 12.00	One square, 2.50 5.00 10.00 12.00
Two squares, 5.00 10.00 20.00 24.00	Two squares, 5.00 10.00 20.00 24.00
Quarter column, 2.50 5.00 10.00 12.00	Quarter column, 2.50 5.00 10.00 12.00
Half column, 5.00 10.00 20.00 24.00	Half column, 5.00 10.00 20.00 24.00
One column, 10.00 20.00 40.00 48.00	One column, 10.00 20.00 40.00 48.00
Transient ads, one inch or less, 3 w. \$2.00	Transient ads, one inch or less, 3 w. \$2.00
Each additional inch, 2.00	Each additional inch, 2.00
Business cards not over 1 1/2 inch 500	Business cards not over 1 1/2 inch 500
Locals or specials 1 line, 10	Locals or specials 1 line, 10

**JOB PRINTING,**  
Such as Labels, Cards, Tickets, Programmes,  
Handbills, Posters, Blankets, Pamphlets, &c.,  
done at this office neatly and expeditiously,  
on terms adapted to the times.

**MASSILLON BUSINESS CARDS.**  
**BANKS.**

**Union National Bank,**  
MASSILLON, O.  
CLEMENT RUSSELL, Wm. M. OLYMONDS,  
President. Cashier.

**First National Bank,**  
Erie street, Massillon, O. \$200,000 Capital.  
I. STEESE, Pres.; S. HUNT, Cash.

**ATTORNEYS.**  
F. L. BALDWIN, Attorney-at-Law, Massillon, Ohio—Office in Opera Block. Collections promptly made, and all business carefully attended to.

E. L. FOLGER, Attorney-at-Law, Massillon, O. Office over Reed's store.

ANSON PEASE, Attorney and Counselor at Law. Office over First National Bank on Erie street.

**PHYSICIANS.**  
M. M. CATLIN, Homeopathist, Successor to Dr. G. Curtis. Office above Humberger & Son's store; residence, corner of Hill and Oak streets, Massillon, O. 414 ft.

Dr. H. GEROLD, Opera House, Erie st. Residence on North street, one door west of M. E. church, Massillon, O. Reference, Prof. H. R. Storer, Boston, Mass.

A. METZ, M.D.—Office and residence on North street, Massillon, O. Office hours 7 1/2 a.m. to 12 m., and 3 p.m. to 5 p.m. To see him at home, call on orders for morning visits must be sent in by 9 o'clock, and for afternoon visits by 2 o'clock.

T. J. REED, M.D. Office corner of Main and Hill streets. Office hours 7 to 9 o'clock a.m., 12 to 2, and 6 to 8 o'clock p.m.

A. K. SOWERS, Physician and Surgeon, Canal Fulton, O.

Dr. A. HOUTZ, Physician and Surgeon, Canal Fulton.

Dr. A. W. RIDENOUR, Massillon, Ohio, office on Main street, over F. Hookway's Clothing Store.

**DRUGGISTS.**  
JOSEPH WATSON, Druggist, Main street. Keeps constantly on hand Oils, Paints, Varnish, Glass, Drugs, Medicines, Brushes and Wall and Window Papers, &c.

EDWARD KACHLER, Druggist and Book-seller, Main street, dealer in Books, Drugs & Medicines, Oils, Paints, Varnish, Glass, Perfumery, Patent Medicines, School Books, Wall and Window Papers, Ink, Stationery.

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E. CHIDESTER, Dentist, Office over Humberger & Son's store, Main street. All operations in dentistry warranted, and terms as low as those of any other dentist in Stark or Wayne county. Gutta serena or hard rubber work done in the best style with Hayes' celebrated High Pressure Vulcanizer.

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H. K. DICKEY & CO., Wholesale Grocers & Tobacco Dealers. Sell to the trade only. Exchange Place, Massillon.

H. MORGANTHALER, JR., & R. BREED, Groceries and Provisions—successors to D. R. Atwater & Co., Main street.

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**LUMBER**  
MANUFACTURED TO ORDER,  
—Oak, Beech, Maple, Walnut, Elm—  
Also Fire Wood always on hand, delivered to all parts of the city.  
Leave your order at my office, Massillon Excelsior Works—345 JAS. BAYLESS.

Lumber Yard—M. A. BROWN is prepared to fill bills at Cleveland prices, freight added on short notice. Lumber, Flooring, Siding, Ceiling, Barn Board, Shingles, and Lath, in bulk and every thing in the lumber line. Opposite Massillon depot.

P. R. ATWATER & CO., Forwarding and commission Merchants, and Dealers in all kinds of country Produce. Warehouse in Atwater block, Exchange place.

W. F. RICKS & BRO., Dry Goods Merchants, Massillon, O.

MYERS & WILLSON, Manufacturers of Hubs, Spokes, and Bunt Material for Wagons and Carriages. Planing and Matching done to order. North side Erie street.

MASSILLON FURNACE—J. P. Barton, Proprietor. Manufactures of Foundry Pig Metal, similar in quality and equal in every particular to Scotch Pig. Also, Massillon Coal for sale.

**H. FALKE,**  
Wholesale and Retail Dealer in Dress-Silks, Millinery, Embroideries, Bonnets, Cloaks, Shawls, Gloves, Lady's Fancy Goods, Hosiery, &c., Main street, 3 doors above Mill, Massillon, Ohio.

JOHN A. YOUNG, Auctioneer, is prepared to attend to all calls in his line of business. His terms are easy, and customers will find it to their advantage to secure his services. Inquire at this office 289-1v

We invite all to call at Kelley & Brown's and see what they have new. No trouble to show goods.

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KILLINGER & CO.,  
MANUFACTURERS OF PARLOR, HEATING AND COOKING STOVES.  
Pumps, Pumps, Car Wheels, Bells, and Castings Generally.  
STATIONARY AND PORTABLE STEAM ENGINES, AND CIRCULAR SAW MILLS.  
Prompt attention given to repairing Mills, Engines, and Machinery of all kinds.

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Columns, Caps, Sills, &c., furnished to order.  
Office and Foundry, Main st. West of Canal 245-1v

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JOHN HOSKIN, General Agent for Ohio, Western Pennsylvania, &c. Patent Dry Earth Closets in Walnut or Ash Cases.  
Patent Dry Earth Apparatus for Fixed Closets or Privies, either Pull-up or Self-acting.  
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Umbrellas and Parasols,  
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Repairing promptly done.

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COAL DEALER,  
Office West Side Canal Near Gas Works.  
Thankful for former liberal patronage would respectfully solicit a continuance of the same. Confident that he can give satisfaction as he delivers none but  
**CLEAN COAL**  
from the best mines, at greatly reduced rates  
& TERMS—POSITELY CASH.

# Massillon Independent.

VOL IX--NO 8 MASSILLON, OHIO, AUGUST 16, 1871. WHOLE NUMBER. 424.

## SIMMONS' LIVER REGULATOR.

THE symptoms of Liver Complaint are uneasiness and pain in the side, Sometimes the pain is in the shoulder, and is mistaken for rheumatism. The stomach is affected with loss of appetite and sickness, bowels in general costive, some times alternating with lax. The head is troubled with pain, and dull, heavy sensation, considerable loss of memory, accompanied with painful sensation of having left undone something which ought to have been done. Often complaining of weakness, debility, and low spirits. Sometimes many of the above symptoms attend the disease, and at other times very few of them; but the liver is generally the organ most involved. Cure the liver with

## Dr. Simmons' Liver Regulator.

A preparation of roots and herbs, warranted to be strictly vegetable, and can do no injury to any one. It has been used by hundreds, and known for the last 40 years as one of the most reliable, efficacious and harmless preparations ever offered to the suffering. If taken regularly and persistently it is sure to cure Dyspepsia, Headache, Jaundice, costiveness, sick headache, chronic diarrhoea, affections of the bladder, camp dysentery, affections of the kidneys, fever, nervousness, chills, diseases of the skin, impurity of the blood, melancholy or depression of spirits, heartburn, colic, or pains in the bowels, pain in the head, fever and ague, dropsy, boils, pain in the back, &c. Prepared only by J. H. ZEILIN & CO., Druggists, Macon, Georgia.  
And 829 Arch street, Philadelphia, Pa.  
For sale by E. KACALER, Massillon, O. Wholesale by STRONG & ARMSTRONG, 421 ft. Cleveland, O.  
Price, \$1; by mail, \$1.25.

The only place to find the Gibbs & Co's Plows, Hall & Speed Plows, Jones' Waynesborough Plows and Cultivators, is at the Massillon Hardware Store.  
**KELEY & BROWN.**

**Jas. T. Brady & Co.,**  
(Successors to Jones & Co.)  
Corner Fourth & Wood streets,  
PITTSBURGH, PA.

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Buy and sell all kinds of  
**Government Securities,**  
**Gold and Silver Coupons.**

Six per cent, interest allowed on deposits subject to check.  
Money loaned on government bonds.  
Bonds registered free of charge. 373-1v

**EDWIN JARVIS, Justice of the Peace**  
Notary Public, and Conveyancer, also Canal Collector, Massillon, O. Office—Atwater's Block, over Morgenthaler & Breed's grocery store, next to the canal. 365

**MASSILLON IRON FOUNDRY.**  
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## INDEPENDENT.

(CONTINUED FROM LAST WEEK.)  
For the Independent.

## REPLY TO THE INFIDEL ATTACK OF THE INDEPENDENT ON CHRISTIANITY.

But let us look at this monster in its more practical aspect, to see whether we have to praise it as the unknown writer does or to curse it as we think. This is especially necessary as it is boasted, that the future belong to it, and if we should live to see the time, that we might guess about its operation beforehand.

4. If matter, law and intelligence are portions of God, and constitute its great being, then the whole world is deified. Divinity is therefore the attribute of all matter, in whatever form and condition, animate or inanimate. The animal kingdom and the whole human family share equally this great attribute of Divinity. The ox and the monkey cannot be excluded and brilliantly shine in the same line with the greatest philosophers of materialism. It extends to the good and the bad the temperance man and the drunkard, the benefactor and the murderer for they are all matter, law and intelligence. Especially intelligence of the kind of the unknown writer is in a large degree predominant in the bad, the drunkard and the murderer, for as a general thing they believe in no judgment, condemnation or sin, and fear not our God nor the devil. What is a beautiful, brilliant world we have! Preaching ought not to be stopped, temperance associations ought no more to be formed, Penitentiaries no more to be built. All that is necessary would be to proclaim "man, know thyself!" But in the light of this doctrine we find it very contradictory, that Voltaire should speak against his brethren the heathen with their idolizing characters for they idolized only certain things but here all things are idolized and made divine. If he brands their system as superstitions, this ought to be called nothing less. In order to exemplify this I refer to a gentleman in one of the German lunatic asylums: The man being sensible in all other points except one, and that was about God. He complained to another gentleman about one of the inmates, that said person applied to himself the prerogative of God, because that was blasphemy and a great sin, but added "I am the real God." The unknown writer ought to mind this before he throws another stone at the poor heathen, his brethren. It is him that writes who shall rob us of Divinity.

2. Although everything is deified by this system yet man is put to the glorious position among all creatures to be the centre of divinity the very brains of God reflecting his intelligence in the very highest degree. Hear him: "If matter is developed, in strict conformity to law and intelligence finds expression through matter according to development, and all the Supreme Being, whose intelligence is expressed! And if development is reached which in accordance with law brings reason, independence of will, and great mental power, becomes possible through action and culture, yet all in and apart of the Supreme Being whose are we? are we not all of the Father. By this reasoning he binds man and the Divine Being together into one. God's own development or nature, as it ought to be called, is carried on by the development of man. Man being a portion of God. In the developed intelligence of man, exists the centre of God's intelligence, and God or nature is made conscious through man's consciousness. Everything depends upon man. If he neglects to develop his brains the chain-bound God is left in ignorance himself. In order to bring God out of ignorance we must build School-houses, for our God must learn to read. By the study of sciences he must learn his own laws. Christianity must pack the bundle, that the great God of Nature can come to a consciousness. From this is plain first that such a God is not perfect, as he undergoes developments and changes. He is improving; for in past times ignorance fables and superstitions ruled and only now the great time of light is dawning.

The second result from this development and changes is, that changed things cannot be eternal. Not only forms but matters are changed. Matter and forms come and go, in succession; and yet they call matter eternal.

The third result is, that development being connected with time, needing days, months, years etc., we through whom the principal part of the composing elements of God, namely: intelligence is carried on, has a birth and an end, at a certain age. Both development and we the developed creatures, have our existence and being in time how can time and matter therefore be called eternal, as time and eternity are opposite contradicting terms. Hear Webster; he says: "Eternity means existing at all times, without change immutable." Time is particular period or part of duration. Time has beginning eternity means without. Matter is therefore not eternal.

3. But it has also another aspect. It denies sin, conscience judgment, condemnation and the devil. "Who shall be robbed of Divinity?" Again he denies that God has an enemy powerful, hostile and persecuting. Whose are we? are we not all of the father who sent us. The German materialists are more outspoken on this point. If they would admit of a conscience as a higher law, a corrective of our will and lives, they had to admit of a God and judge above the world, they had to acknowledge condemnation and Hell. And if they would admit of sin really not only in language against the Christian their reason would force them to admit of a devil a divine enemy, and by further consideration on this point they would have to admit of the necessity of God (Supreme Being) to become man for the sake of redemption. If they admit light to come through conscience and the contemplation of sin and misery, they would be lost. They try therefore their best to put a cover over them. Therefore they admit only of the physical or natural laws and deny a higher moral law standing above the physical law as God stands above the world. And where there is denial of conscience as a higher law, there is no criterion to decide between right and wrong, virtue and sin. Sin and hell, judgment and condemnation as the great scare of a guilty conscience would be no more. This is welcome news to depraved humanity. It this were really true why do you make laws for others, why hang the murderer, why imprison the thief, why evade the drunkard, for if they are not really guilty they are innocent, for if no higher moral law is acknowledged, they, being the possessors of Divinity as well as God, ought to be let alone, for they all act on the law of inclination, and if that is not sinful and condemnable, why do you condemn them. This is just like some German school-teachers in rationalistic past times that preached to the children, that they were all in a state of innocence for they denied original sin, and at the same time punished them with their canes. Now what did they punish their guilt or their innocence? No, you cannot get rid of your conscience may you try ever so hard to get out of this shell, it presses you from all sides, day and night, living and dying. You may speak of independent of will as long as you please here is your corrective, that tells you of a God above the world an almighty judge of future judgment, of sin and evil deeds done. Your system is not in accordance with this unchangeable law, and it is neither consistent with the contemplation of sin and misery in and around you. Your own conscience and sins, the foundation of all sound philosophy, break your system of a Divine Being to pieces and scatter it in the winds. Mind there is a God above the world, your and my judge. Be yourself once, knowledge will help you to a self knowledge.

4. But we cannot let this monster pass, without showing its atrocities in other respects. The unknown writer blames the Christians God of many fold sins, which by the way he cannot prove; and would not accuse, if he would understand God's plans with his people and the real condition of things at the time. His monster must be charged with all criminalities and absurdities, that ever happened, for he being one with the whole world and its proceeding, all persons being Divine, and their doings a part of God's development, every evil act of man and men, is charged to him. How can you evade this, if you make everything part of the Divinity? You can not charge it to man for you believe not into man fall into sin, and neither do you believe in a devil as an enemy of God. You must charge it to your kind of Supreme Being, not because he made a mistake in his arrangement but the monster itself is wicked, because being himself composed of such elements, that is guilty of whatever was done in the human race. We have purpose rolled up the picture of this great Beast that my fellow men might see what to expect of such wisdom, and that the writer himself might be scared by the vision in his own conscience, and be drawn out of this muddy road to the way of life which is alone in Christ crucified. If we want to see these principles in practical operation we find in the scene of the Paris Commune and the rule of Robespierre in France. We hope the unknown writer is not so far gone yet, as not to be himself scared of such practical visions, and if he would indeed, God would not permit him for materialism will yet feel his Divine absolute power and majesty.

We leave now to every honest, intelligent man after fully reading and considering impartially the foregoing that by assuming to say "matter, law and intelligence are portions of God, of which the Supreme being is constituted, whether or not the world of God Romans, chap. X:22 is applicable to this system: "Professing to be wise, they became fools." Where such foolish nonsense can be believed, the mind cannot aim or arrive at a better and nobler knowledge of God the Supreme Being, nor ever get an understanding

of real Christian principles. It is this Divine beast that blinds the eyes, and this alone. For it is nonsense to say science and Christianity were opposing each other. But in my next I will show the only real view of God as the Bible teaches it, and its unrefutable foundation in Nature itself.  
(TO BE CONTINUED.)

Oconto, Wis., Aug. 1, 1871.

MR. EDITOR:—In your issue of July 27, is article No. 2, under the heading, Free thoughts on the Supreme Being. Let me notice as an illustration of much which the writer has written, what is said concerning the doctrine of the Trinity.

The writer presents this idea, though he does not formally state it—the proof of the doctrine of the Trinity consists of one passage of the scripture, viz: 1st John, 5th chapter, 7th verse. As this is its entire scripture warrant, it is simply necessary for the overthrow of this belief, to show that this passage is considered spurious or doubtful. This, with the aid of a Trinitarian minister, probably, he has done, for this verse and perhaps half a dozen more verses, or parts of verses, are considered by scholars, interpolations. He concludes with these words: "Thus we see the very slight foundation on which has rested for so many centuries," &c., viz: doctrine of the Trinity, supported by a spurious text of scripture.

But is it true that the above verse is the entire support of this teaching? If there are other texts are they counted as spurious also? Is the writer, Progress, ignorant as to how these questions should be answered? If ignorant, ought he to pretend to speak wisely concerning this matter?

Let us assist him in a similar way to overthrow another popular belief, viz: the existence of angels. In John, 8th chapter, the 4th verse reads, "For an angel went down at a certain season into the pool," &c. In Tischen-dorf's Greek Testament (and Tischen-dorf is the greatest living scholar in regard to the true text of the New Testament), this verse is left out. So as angel should not be mentioned here we see that the doctrine of angels is a false one. It is to our purpose to suppose this the only place in the scripture where the word angel is found. If we can forget that angels appeared to Abraham, Lot, Jacob, to the mother of our Lord, to the father of John the Baptist, and are mentioned in many other like passages not a bit doubtful, we can say there is as good reason on scriptural ground for believing in the non existence of angels as for saying there is no such scriptural doctrines as that of the Trinity.

Let us thus assist the writer in regard to something else. Russell & Co. own some extensive brick buildings. In one place, near the ground a faulty brick is found. All masons who see it say, that brick should have been rejected—it ought to have been thrown into the road. Progress discovers it, and pinching off a piece says, "See the very slight foundation on which has rested for so many years, this large building, shaken by a 120 horse power engine. How foolish for Russell & Co. to build on such a foundation. How wicked to endanger the lives of so many workmen." But some one answers; the fact that building has stood so long is proof itself, that neither all nor even a considerable part of the bricks are so poor as the sample.

So, also, of the doctrine of the Trinity. It is no more preposterous to think this doctrine has withstood the assaults of writers of every degree of culture and ability for 18 centuries, and now has, and ever has had the belief of such men as Presidents Edwards, Dwight, Wesley, Porter, McCosh, and yet is founded on a single and that a doubtful text, than to suppose that the machine shops referred to stand on such cobweb foundations as children make in their play.

I have written this not to open the eyes of Progress, nor to frighten him from seeking after truth—indeed I wish he would seek the truth—not for the more intelligent of your readers, but for some honest persons slow to discover false reasoning even where its falseness is plain. Respectfully,  
G. W. LITTLE.

rect connection with the matter. The organization known as Post No. 2, G. A. R., had previous to the 30th of May, extended special invitations to all known organizations (except churches), within the city and vicinity, to participate in the ceremonies of that day, and in addition adopted such measures as would be most likely to secure the largest attendance of soldiers, non members of the Post. The entire fire department of the city responded by very promptly signifying their intention to participate with us, as did also the organization known as St. Joseph's Benevolent Association, the order of Good Templars, and the society known, if I remember its title rightly, as the Newman's Creek Laborers and Miners Association. These societies being, with the exception of the Good Templars, mainly composed of Germans. On the formation of the procession, the members of the G. A. R., as was previously arranged and understood, took the lead, and those soldiers who were not members of the G. A. R. were assigned a position next in rear of the Post. As is well known, among the number of soldiers who came prepared to take their positions, were, perhaps, eight or ten colored soldiers. What was the result? When it became known that colored men held a position in advance of the firemen and other societies, a strong feeling arose on the part of the firemen, and a portion of the German societies, and a demand, or request, was made to have the colored men placed in the rear. And as the writer of this was known to have had an active part in the arrangements of the day, this request was made to him, and his answer was, that "those colored men were soldiers, and as we were not, on that day, celebrating the deeds of fire men, but were to do honor to our dead soldiers by decorating their graves, and if the firemen refused to participate because a few colored soldiers held their proper place in the line, they (the firemen,) were at liberty to go home." Mark the result. When all seemed to be in readiness the line was put in motion, and on the arrival of the head of Hose Reel Company, No. 3, at the point of changing direction to the left, to march down Erie street, they instead, kept the direct march and left the line, because a half dozen colored men were marching in front of them. This needs no explanation. Again, on arriving at the intersection of Tremont and Erie streets, the Vigilant Engine, and other Hose Companies broke from the line, in a body, and marched to their quarters, simply because a few colored men were not assigned a position in the rear of the line. So far, no comments; I think, are needed, and I come to my direct reply to the question above quoted.

When it was known to the members of one or two of the German societies that the firemen had left the line, an assistant marshal of those societies rode forward to one of the assistants near the head of the column, and requested that the colored men be placed in the rear, at the same time saying, that the societies in question would leave the procession, as the firemen had done, if the request was not complied with: and, without consulting the officer in charge, the assistant marshal rode back and asked the colored men if they would take a position in the rear, and thus prevent the entire disruption of the line, adding that he asked it as a personal favor, also. This was wrong, and was done without authority, as it is plainly shown by the fact, that until the arrival of the line at the cemetery, it was not known at the head, that the firemen or colored men had returned to the city; and the transaction was resented by the entire Post, with perhaps one or two exceptions. I think that I have given a truthful statement of the facts as they occurred, and if the colored men of this city have had any doubts in regard to the matter, I hope my explanation will be satisfactory; and will only add, that myself and comrades of the G. A. R. in this city, do not hold ourselves responsible, nor do we propose to be held responsible for the private prejudices of others, either as to individuals or organizations, and, although I, in thus attempting to answer the question of Soldier, have done so on my own responsibility, and not by the direction of any person or persons. And as it is a well known fact that the writer of this has always been liberal in his views, it will not be imputed to him, that in this instance he has departed from his usual convictions and ideas of right, and as the fact remains that the colored men did leave the line on the 30th of May, I, to be plain in my expression of my views, will say that I think they done wrong in leaving the line, yet, it is possible that I might have done the same under the same circumstances, and while I do not desire to censure, or be any man's judge, yet, I do not like to be misjudged, and have at least implied censure cast upon myself and the comrades who acted with me on that occasion, and having waited this long for someone more competent to reply, I hope my humble effort, though late, will be satisfactory.

Massillon, O., Aug. 7th, 1871.  
ED. INDEPENDENT:—In your issue of July 24th, I notice a communication from soldier, in relation to what occurred in this city on the occasion of decorating the graves of soldiers, on the 30th day of May last. And as the writer of the article referred to, seems to be very earnest in his demand for an answer to his question, I have concluded to reply, briefly, and will here say that I am mainly prompted to answer because there seems to be a singular determination on the part of the colored men of this city, or a part of them, at least, to lay the blame of the disgraceful occurrence of that day, on those they know, or have good reasons for knowing, were not to blame. Soldier asks, "By what authority were the colored men asked to take a different position in the procession on Decoration day, from that first assigned them by the officer in charge?" I answer this question as I understand the facts; and in order to be fully understood, will preface my answer by a short statement of facts having a direct











